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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

MESSAGE OF THE IMAM OF THE AHMADDIYA MOVEMENT TO THE INDIAN LEADERS[1]

About five and a half months ago I gave a *Khutba*[2] from this very place in which I sought to impress upon Great Britain and India that they should arrive at an amicable settlement of their long-standing differences without further loss of time for the Divine Scheme about the world's future embraced portentous upheavals of which the consequences, otherwise, were going to be full of deadly perils for both. God in His grace and mercy has vouchsafed to me a knowledge of these upheavals not only in broad outline but He has enlightened me on some points of detail as well. This *Khutba* itself was not actuated by a Divine Revelation, but looking at the future in the light of various Revelations and *Kushūf* and *Roya* bearing on the point, of which I have been the recipient, I deemed it necessary as an initial step towards the fulfilment thereof to sound this note of warning and to tender this advice to the people of Great Britain and India.

[1] *Khutba-i-Jum'a* delivered on June 22. Translated from the *Alfazl*, June 23, 1945.

[2] Delivered on January 12, 1945 and published in the *Alfazl*, Jan. 17, 1945.

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God in His grace sometimes makes the tongue of His servant an instrument for the expression of His own will and pleasure. When I gave this Khutba no one imagined that any possibility of an understanding at between Great Britain and India was near hand. If anything, both sides were overwhelmed by a futile sense of deadlock which neither side was willing to take the initiative in breaking. In those days, and subsequently, too, on many occasions, whenever the question of the impasse in India was raised in the Parliament, replies from the Government benches were extremely disappointing ; and the people of India had schooled themselves to entertain no hopes of any change for the better. Lord Wavel, the Viceroy, was generally understood to be opposed to the Indian demands. When Sir Stafford Cripps came on his famous mission, Lord Wavel was Commander-in-Chief in India, and failure of the Cripps mission, in the popular view, was due mainly to his opposition to Indian aspirations. The present Viceroy was therefore one of those influential Britons who, rightly or wrongly, were generally supposed to hold views unfavourable to the Indian demands. During the regime of such a Viceroy, and at a time when it was the general impression in this country that the question of granting Independence to India had for the time being ceased to occupy the minds of British statesmen as a pressing problem of practicable politics, I was moved by God to invite Great Britain and India to compose their differences.

I had mentioned in this Khutba that I well knew my voice was only the voice of the leader of a small group of no great political importance. But I had added that I knew with even greater and fuller conviction that behind the material phenomena around us there was the Hand of a Living God who had the power, if He so willed, to make my voice carry far, and to invest it with a compelling weight. This Khutba exists in print. It has been widely studied by friend and foe alike. In England a translation was sent by our missionary in London to most members of the

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Parliament, many of whom wrote back to him expressing appreciation. Some of these letters have been printed in the *Alfazl*.

Following this Khutba the Hand of God set in motion a chain of incidents which conspired to force the point raised by me to the forefront as a vital, clear-cut issue of the utmost urgency which brooked of no more temporising. Sir Mohammad Zafrullah Khan was sent by the Government of India to attend a Commonwealth Conference in London. While on this mission Sir Mohammad in a speech raised the question of the Independence of India, placing before the British public the purport, in his own words, of my Khutba of January 12.

Sir Mohammad knew that he was in London as a nominee and a representative of the Government of India ; but some extraordinary patriotic impulse drove him to forget it for the moment and unceremoniously jump into the arena as a disconcerting champion of the forlorn Indian cause. Further, it should be noted, that people of a status higher than that of Sir Mohammad often go to England where they make important speeches in various connections, without causing little more than a surface ripple or two. But Sir Mohammad's advocacy of the Indian cause sank deep and went home, giving rise to a prolonged echo and thoughtful repercussions in the press, even far across the seas in America and India.

And so it came to pass : my prophetic words were fulfilled that I had no fear of my voice being lost upon the air. As I had said, like radio waves, it sped across physical and mental spaces, rousing compelling echoes in far off U. S. A. on one side, and on the other in hearts as distantly placed from its proper grasp on account of their mental make-up.

But the voice I had raised yet suffered from one important drawback. For the completion of its purpose was needed a man devoted to this view, with power

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enough in his hands to influence the pattern of coming events. And for this purpose the Hand of God singled out a man whom popular opinion did not credit with any great sympathy for India or any deep interest in her problems. Rather he was considered to be the main cause responsible for the failure of the Cripps mission....Lord Wavel, the present Viceroy. Is it not curious that little more than a couple of months after my speech the heart of this strong silent man was so gripped by the sentiments I had expressed in my Khutba that he flew to London to woo the British Cabinet into the belief that the hour had struck when Independence must be extended to India. The press has moreover borne witness to the hard fight the Viceroy found necessary to make his point of view prevail. It was even reported, more than once, that if his plan was turned down he would resign: for about six weeks the air was thick with rumours of this kind. Some members of the Cabinet were accused of opposition to the Wavel plan; and it appears beyond doubt that Lord Wavel would have returned to India a disappointed man, or not have returned at all but resigned, if extraordinary forces had not been ranged in support of his demand by the invisible hand of God.

While the Viceroy's talks with members of the Cabinet appeared to be bearing little fruit, the Labour Party gave notice of its intention to withdraw from the coalition, which made Mr. Churchill decide in favour of an immediate election, although with the conservative majority in the House at his back he could have carried on for some time. With this decision from the Premier the country was at once gripped by an election fever which led certain Labour leaders to refer to India as if they intended to make it an election issue, more or less, and were planning to exploit in their own interests the liberal tendency discernible in the country on the question of granting Independence to India. With the Labour Party threatening to give this disturbing twist to the Indian question, the Conservative members of the Cabinet, who for the most part had

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not been very enthusiastic about the announcement of the Wavel plan, were forced to change their attitude, to take the wind out of Labour sails, if for nothing else. These developments effectively strengthened Lord Wavel's hand, and the difficulties which had baffled him for six weeks now suddenly yielded to his touch in little more than a couple of days ; and he returned to India to announce the new plan.

The fact is still more remarkable that in putting the scheme before the country the Viceroy uses ideas and phrases almost identical with those contained in my Khutba. He says that Great Britain is extending to India its hand in peace and friendship for in the future there lurk deadly perils for both, that India should not miss an opportunity to gain her rightful place in the world, that it was up to her to accept this British offer in the same spirit of conciliation in which it has been made and to refrain from raking up old wounds. These are ideas and expressions surprisingly similar to those contained in my own Khutba.

This is the momentous proposal now before India ; and it is, to me, a proposal in consonance with the divine plan, for the fact is plain as daylight that it has been brought to the surface by an extraordinary combination of events and circumstances. It would therefore be a most unfortunate and dark day for India if her sons deliberately turn their backs upon such a proposal. I, for one, find it impossible to comprehend how Indian leaders, many of whom are men of calibre and deep vision, can fail to perceive that if they have every hope and confidence in their ability to win freedom, notwithstanding the fact that the entire power now lies in the hands of the Britisher, they should have no reasonable ground for misgivings after 90% of the power is transferred to them. Let us suppose the worst and assume that the Britisher is no better really than an enemy of India. How then do we stand ? Well,our enemy has a hundred guns trained at us while we have no guns at all. But

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we have every confidence that we shall eventually beat him. With all the power where it now resides, this is our position. But now in the proposal before the country our enemy has turned to us, beaming and benignant, and invites us to take possession of 90 of the guns, leaving him only ten. What really do we stand to lose if we take him at his word ? Do we not improve our position immensely if we have 90 guns instead of no gun at all ? On the other hand, *what do we gain if we decide like a pack of petulant children to take up the old refrain that we want everything or nothing at all ?*

There can be no possible shadow of doubt that whatever rights we do get, no matter whether they are large or small, it is emphatically in our interest to grasp them firmly and turn them to our advantage. By doing so we shall be bringing the day of India's Independence nearer.

I am firmly of opinion that we should gladly accept this proposal. We should do so not for the sake of doing a good turn to Great Britain, but for the good of our own souls, and for the good of the coming generations of our children. For two centuries now India has lived the life of a slave. A life of slavery is so dangerous to a country's moral and physical well-being that the mere thought of it is enough to send shiver after shiver of apprehensions down one's back. Of course there are individuals cast morally in such a superior mould that they remain free and complete masters of their souls even when loaded with chains and thrown into the darkest dungeons ; but speaking generally man is so constituted that when the body is fettered he becomes a slave in spirit as well. In India we see daily scenes which bespeak of the sense of slavery that has eaten into the moral fibre of the people. In the face of this evidence, who can shut his eyes to the chains which bind India.

In the early days of my khilafat, or perhaps towards the last days of Hazrat Khalifa-tul-Masih I, we

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had in this district a Deputy Commissioner who was a keen sportsman, fond of shooting. When out with his gun one day he saw some ducks in a pond near one village. His entourage told him these were wild ducks and he tried a shot from long range. On examining the birds he bagged, however, he found they were domestic poultry and guessed correctly that they belonged to a Lambardar of the village who was present in the entourage. Embarrassed in his own mind beyond words, the Deputy Commissioner tried to give a fiver to the Lambardar as a quiet compensation without raising the matter as such. But the poor Lambardar was afraid it might be a sign of the Sahib's displeasure. and firmly declined. "You shot the ducks yourself, sir," he replied. "How can I take the credit or accept any reward for it!"

It would be difficult to find this kind of mentality in any other country. Even under a shower of blows an averngе Indian would not dare to open his lips in remonstrance against a Britisher. Of course matters have tended to improve a bit lately, but not so many years ago even Indians of standing quailed at the prospect of sharing a railway compartment with a European and used to slink away to find accommodation elsewhere as best as they could.

As I have said, Indians of superior moral calibre have never been so abject. There are those among us who would remain free in mind and soul even in circumstances of the worst bodily slavery, for real freedom resides in the soul which no device of tyranny can put into fetters. But men of this stamp are always few and the distressing fact remains that the larger portion of the people....I would say 99 per cent of the Indian people, have succumbed to the most abject sense of slavery. *To prolong this state of affairs on the score of grievances capable of reasonable adjustment would be the worst kind of betrayal of the deeper interests of the country. Let alone one power of veto-even if the Viceroy retains ten such powers but transfers the reins to us, the sense of freedom to be engendered*

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thereby in the hearts of the people would be such a priceless asset that it should outweigh all other considerations, and we should accept the change with thankfulness and joy.

If India ever is to accomplish anything really big, the people of this country must rid themselves first of this sense of slavery. It does not help us much if the Indian political leaders have already shed this sense, for it is the frame of mind of the people at large that counts in a crisis. Hitler fought this war with a savage, senseless determination, but he was able to hold out so long only because of the determination with which the German people backed him. Stalin has displayed superb leadership, no doubt, but Russian victories in the last resort were won by the Russian people's spirit of heroic sacrifice. Churchill and Roosevelt triumphed not because of their personal qualities but because these qualities were equally conspicuous in the people they led to victory.

In India many people naturally go into raptures over the virtues of Mr. Gandhi, but a thousand Gandhis cannot win freedom for India unless the masses at large learn to cultivate a spirit of freedom. Simply because we find that a Gandhi or a Nehru has developed an eminent political and civic sense, it is folly to assume that India as a whole has made much progress. Because we find a few political leaders behaving like free men, we should not at once hasten to assume that a sense of freedom is really astir in the whole country. If we do so we shall only be letting our fond hopes run away with us, for the masses yet are far from feeling that surge of the soul which tempers character and personality like a blade of true steel. *No amount of empty words, no amount of pious exhortations, no amount of fiery political speeches can set in motion this surge of the soul on a country wide scale. To awaken a real hunger for freedom we must give the masses some foretaste of the joys of freedom—which we can do most effectively only by firmly grasping the power now being put into our hands.*

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If we can give our people this foretaste of the joys of liberty, it would electrify them beyond all recognition. They would take to education with an avidity, they would soon learn to be brave and fearless, they would develop a spirit of discipline and self-sacrifice impossible to create otherwise. The moral and mental plane of a slave is extremely low; he develops a deadly sort of insensibility to all that is noble. He has little hope for himself and he cares litte if the whole world perish in front of his eyes.

India has been weighed down by this crushing and degrading sense of slavery for nigh on two centuries. But now an opportunity is being offered to us to change this mentality, and if the Indian leaders, on the day of this crucial test of their leadership, only give a display of childish obstinacy over small matters, inconsequential grievances or imaginary slights, so that they miss this opportunity, they would be traitors, nor leaders. Limbs are gladly sacrificed where necessary in order to save life, but here the life of the nation is being jeopardised for slights, real or imagined, to parties or persons. Those who really value a thing higher than everything else are always prepared to sacrifice everything in order to save that which they value most.

In Jewish history there is recorded an incident which for us in India at the present juncture has a depth of meaning. In the life time of his father Hazrat Sulaiman was serving as a judge when two women came to him with a dispute over an infant, each claiming to be its mother. When Hazrat Sulaiman heard the case he found there was no evidence in support of either and he quietly and innocently sent for a butcher's knife. "There is no evidence," he said calmly; "but the case is easy to decide. I shall cut the child in two and give a half to you each." One of the women heard this judgment and rather seemed to like it; but the other almost fainted with horror and at once withdrew her claim saying that she was not its mother. The reaction to the possibility of the child being cut up like a piece of meat betrayed the false

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claimant and revealed the true mother, to whom Hazrat Sulaiman handed over the child.

But what do we see in India ? Forty million people sunk in slavery, and the sense of slavery deepening with every generation. The masters who rule over the country declare that they are prepared to set India free, but the Indian leaders cannot come to an agreement among themselves and continue to quarrel over the number of Hindus and Muslims and Sikhs and so on to be taken into the ministries and councils and the services. Had these leaders really loved India, each party would have been ready for a compromise at any cost—even self-obliteration to ensure the freedom of the dumb forty millions, so that these beasts of burden should have at last have a chance to live as decent, self-respecting human beings.

This is a grave moment in the history of our country and I call upon members of the Ahmadiyya community in this crisis to turn to God in prayer that He may be pleased to endow the Indian leaders with true vision so that they should benefit to the full from the turn which the Hand of God has given to events following my khutba. For, should the Indian leaders miss this chance, they would condemn India to continue in chains for another fifty or a hundred years They would thereby preserve their leaderships intact, but they would deny to their country her rightful place in the comity of nations. They should remember, however, that a leadership preserved at such terrible cost is a curse, it can never be a source of blessing.

We, the Ahmadis, are only a small group in India. Therefore we see these distressing signs but can do very little about it except stand looking on in helplessness. There is one thing, however, which we can do and that is to pray to God to open the eyes of the Indian leaders—Hindus, Muslims and all. A free India would not be an advantage to the Indians alone but to the cause of World Peace as well.

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Now that the time had come when Independence had to be extended to India, if Great Britain had turned intransigent or sulky, such a frame of mind was understandable on her part. But the Viceroy sent by Britain to rule over India is proclaiming in no uncertain manner that he is willing to give India Independence ; the British industrialist is prepared to forego or reduce his dividends out of India ; the Labourites, the Liberals and the Conservatives all seem agreed that India should be set free ; America, France, China and Russia are all sympathetic and eager to see India free ; but, as hard irony would have it, only the Indians themselves are quarrelling and delaying the Day of their Deliverance.

I may here also mention another vision I saw on April 8 or 9, a vision which has a bearing upon the present political situation in India, a vision which events show has seen a marvellous fulfilment. When I saw this vision I happened to be in Lahore where I related it to numerous friends and subsequently I related it to three or four hundred people in Qadian in the course of the usual evening sittings one day. In this vision I was told in regard to Maulana Abul Kalam Azad that an event of great importance connected with him was about to take place in the near future. I told friends that my interpretation of this dream was that either it referred to his death or bespoke of his release from prison to obtain a chance of achieving something spectacular, for really only two things are important in a man's life : death, which puts an end to all endeavour ; or a chance to achieve some lasting value in the work dear to one's heart.

It is remarkable that hardly two months had passed when the trend of events forced Lord Wavel to take up the Indian question, and developments since the Viceroy's return have most clearly underlined the fulfilment of this vision. Invitations issued by the Viceroy to Indian leaders for the Simla Conference originally did not include Maulana Abul Kalam Azad. But Mr. Gandhi expressed inability to participate un-

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less Maulana Abul Kalam was invited for he was the President of the Congress, and therefore he was the person most entitled to represent the Congress point of view. Lord Wavell accepted this suggestion and invited Maulana Abul Kalam accordingly.

Thus Maulana Abul Kalam comes to play his part in the most crucial event in all his political life. The proposal from Great Britain to set India free lies before him to be accepted or rejected, but whether he accepts the proposal or rejects it, it would be an important event that would go down in history associated with his name. Rejection on his part would bring on him the curse of coming generations who would better appreciate the value of the chance now offered to India, for their judgment would not be marred by the passing passions of the time. But should he succeed and evolve some formula satisfactory to all, his name shall be cherished in history.

Here one is reminded of the story of a man who went on pilgrimage to Mecca but perpetrated a most gross and vulgar desecration of the sacred well of Zamzam by committing nuisance in it. When called to task for this wanton outrage he replied that his heart really hankered after fame but he knew that in calibre and ability others far exceeded him, so that he had no chance to surpass them. Therefore he had carefully thought over the matter and come to the conclusion that the only way for him to win fame was to get notoriety by desecrating the Zamzam.

Thus a big event can be big in a good sense as well as in a bad sense. In any case, Maulana Abul Kalam Azad has been offered a chance to write his name across the pages of History and the vision shown to me by God Almighty has been marvellously fulfilled.

It is therefore beyond doubt that in all these events Providence seems to have a deeper meaning and a deeper purpose in view. The chain of events began with my khutba and then we have Sir Mohammad

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Zafrullah Khan abruptly raising the Indian question in London, starting in the press thereby a long repercussion of ideas on the point. Then Lord Wavel went to England on his famous mission where he had to fight hard to carry his point ; then the unusual combination of circumstances to give weight to his voice ; and finally the vision I saw which signified that Maulana Abul Kalam Azad was to play a big role in an event of outstanding magnitude. All these factors denote the Hand of Providence behind this chain of events, and furnish a clear instance of a mighty sign from God, on the one hand to strengthen the hearts of Believers so that they should be ready for any sacrifice in the future, and on the other as a sign to all the people of India that Providence prefers to see Great Britain and India working hand in hand to tackle the great Problems of the future.

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PROPHECIES CONTAINED IN THE BIBLE ABOUT THE ADVENT OF THE HOLY PROPHET OF ISLAM

(Abdul Latif B A., Darul Waqifen, Qadian).

In this article I want to refer to some of the prophecies about the advent of the Holy Prophet of Islam (may peace and blessings of God be upon him) found in the Holy Bible.

It is written in the fifth book of Moses, "And he said the Lord came from Sinai, and rose up from Seir unto them ; he shined forth from mount Paran, and he came with ten thousands of saints ; from his right hand went a fiery law for them." (Deuteronomy 33/1,2).

In this verse we find that God has manifested His glory upon the world at three different times. (*a*) The Lord came from Sinai. That is, He manifested Himself through Moses. (*b*) He rose up from Seir. It means He showed Himself through Jesus Christ. (*c*) He shined forth from mount Paran. That is, He showed his face in full bloom to the world through the Holy Prophet of Islam, the Seal of Prophets.

Paran is an old name of Hijaz. It begins from the southern boundary of Sinai. Mecca is situated in Paran. Paran means a desolate and barren land, that is to say a valley where no crops possibly can grow. The description of Mecca in the Holy Quran is "a valley incapable of producing any verdure" (Abraham, *ruku* 5).

So it is quite evident that Paran is definitely another name of Mecca.

This prophecy, therefore, points to a great historical event, namely, when the Holy Prophet entered Mecca at the head of ten thousand companions. (Bokhari, Kitabul Maghazi).

Further we read in the Holy Bible :

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"My beloved is white and ruddy, the chiefest among ten thousand.....

This is my beloved, and this is my beloved, and this my friend, O daughters of Jerusalem" (Solomon's song 5/10 to 16). The word "beloved" used in this verse is translation of a Hebrew word meaning Mohammad. So this verse contains the very name of the Prophet of Islam (may peace and blessings of God be upon him). He is described as the chief of ten thousand companions. These are the same ten thousand saints as described in the fifth book of Moses quoted above. When we read these two verses together, it becomes crystal clear that it is, no doubt, a great prophecy describing the arrival of the Prophet of Islam in Mecca as a conqueror which the Holy Quran calls a "manifest victory" (Fatha, ruku 1).

Again it is written in the Holy Bible :

"I will raise them up a prophet from among their brethren, like unto thee, and will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hear unto My words which he shall speak in My name, I will require it of him" (Deuteronomy 18/18 to 19).

In this verse it is said that the coming Prophet would not belong to the nation of Moses, but to their brethren. So we see that the Holy Prophet of Islam belongs not to Israel but to Ismael. This prophecy is due to the fact that Israel prayed to God thus, "According to all that thou desirest of the Lord thy God in Horab in the day of the assembly, saying, let me not hear again the noise of the Lord my God, neither let me see this great fire any more, that I die not" (Deuteronomy 18/16). God heard this prayer of theirs and deprived them of this great reward. So prophethood passed to their brethren, the Ismaelites. So the great prophet described in the above verse is Hazrat Mohammad, the Holy Prophet of Islam. He is described in the verse as being like Moses. So we find that as Moses was the founder of Judaism, Hazrat Mohammad is the great Prophet of Islam.

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Then it is described that God's words would be in his mouth. So we find that Hazrat Mohammad, the Holy Prophet of Islam, was given the Holy Quran which is the Word of God. Moreover the verse narrates that his opponents would be punished. Accordingly we find that the opponents of the Holy Prophet of Islam met with exemplary punishment. Thus this great prophecy was fulfilled in the event of the Holy Prophet's advent.

The facts mentioned above go to show beyond a shadow of doubt, that the Holy Prophet of Islam appeared in accordance with the prophecies contained in the Holy Bible. I call upon the Christians to ponder over these prophecies.

EARLIEST FRUITS OF CHRISTIANITY

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(Khalil Ahmad Nasir, B.A.)

"Ye shall know them by their fruits," says Jesus Christ. "Every good tree bringeth forth good fruit but a corrupt tree bringeth forth evil fruit". (Mathew 7:17).

Indeed this is a golden rule to test the truth of a religion. And as has been said by Holy Christ it applies first and foremost to Christianity. So, if we want to study Christianity seriously, we musts crutinise the lives of its followers to judge whether they were good or corrupt fruits.

The best fruits Christianity has ever presented before the world are those holy twelve apostles who were chosen by Christ as his life long companions. They were the persons who witnessed all the miracles ; they listened to his teachings from his own mouth and strove to follow in his footsteps with a depth of fervour unknown in later followers. But do their lives appeal to us ? Do they impress us ? Do we come to the conclusion that they were "good fruits"?

In deed we are hopelessly disappointed when we find that the New Testament exposes some of the chapters of their lives which do not present a pleasing picture. This picture is a dark and ugly blot upon the face of Christianity.

We do not want to say here more about them than what has been related by the New Testament although we know that many of the Christian historicans have very bitterly criticised their deeds and actions.

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Let us take first of all Judas, one of the twelve disciples about whom Christ said, "verily I say unto you, that one of you shall betray me". (Math. 26: 31.) This was Judas, who betrayed him so cruelly as to hand him over to his blood-thirsty enemies who brought him over to the gallows. It is revolting and sickening to remember that this most shameful betraya was committed for thirty pieces of silver. What a pity ? Can we expect such a thing from even a friend of ordinary decency ? What are we to think of this despicable betrayal at the hands of a follower and a faithful disciple.

Another of them, Philips, is tested at another time when a great crowd came to Christ at passover. Jesus asked Philips to arrange for their meals. But this close follower did not prove himself as having any great belief in his alleged divine powers. So he replied, "Two hundred penny worth of bread is not sufficient for them that every one may take a little" (John 6:7). Rev. J. P. Smith, commenting on the incident tells us that even the rest of the disciples could not pass the test because when the evening was coming, they advised Jesus to say good-bye to the people so that they may arrange for their meals by themselves.

The Christians may apologetically make the excuse that these were but ordinary disciples, but we are not told anything better about the distinguished ones. They cannot bear that any one of them should eat with the "uncircumcised" people, such is the story told to us in the Acts 11:1-3.

"And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him. Saying, thou wentest into men uncircumcised and didst eat with them."

Jesus, at another time, tells them that he is going

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to prepare a place for them in the Father's house. Christ told them that they knew where he was going. But he is immediately answered by Thomas, 'We know not whither thou goest, and how can we know the way ?" (John 14 : 5.)

It was Thomas, who did not believe in Christ's resurrection even after the testimony of the other disciples.

And what about Peter, their leader ? He was the man who was called by Jesus after he had solicited him to call him on the water when Jesus is said to be walking over the sea. Jesus bade him. The apostle was definitely advised by Jesus to be of good cheer and not to be afraid. But St. Mathew tells us, "When he saw the wind boisterous, he was afraid." (14:30.)

It was Peter who at the critical time of Christ's imprisonment cursed, swore, and denied Christ not once but thrice saying that "he did not know the man." (Math. 26 : 74.)

We are amazed to see that not a single one of them kept close to Jesus in the time of his woe. Even on the last night when Christ kept awake for the whole night weeping, crying and praying to God, he came to these true and faithful disciples and found them asleep even although he had requested them to remain awake for that last night. At last he had to say to Peter, "Could you not watch with me one hour ? (Math. 26 : 40.)

These were the disciples about whom St. Mark tells us that all of them forsook him and fled. 26 : 56.

With such a weak and shattered belief, these early and the best fruits of Christianity stand before us, disputing among them as to who shall be the most honoured in the kingdom of heaven from among them. Math. (18 : 1.)

Jesus Christ has told us of a very good way to

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test their faith. Jesus says to them, "If you have faith, as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place and it shall remove, and nothing shall be impossible unto you". Math. 17:20

Could they prove that they possessed faith even like a mustard seed? Could they prove that they were good fruits? Can any honest Christian infer from their lives and from a few glimpses of their lives related in the New Testament that Christianity is a good tree. The answers are hopelessly in an absolute negative.

FOUNDERS OF RELIGIONS DAY

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Calcutta

A largely-attended public meeting was held under the auspices of the Ahmadiyya Community in Calcutta at 6 p.m. on Sunday, the 20th May, 1945, at Wellington Square, Calcutta, in connection with the "Founders of Religions Day" with Dr. U. P. Basu M.B, F.R C.P.I., ex Principal, Calcutta Medica College, in the chair.

Chowdhury Anwar Ahmad Kahlon in his introductory speech stated that the "Founders of Religions Day Meeting" is celebrated once a year under auspices of the Ahmadiyya Movement all over the world, wherever the Movement has its adherents. The object of this celebration is twofold; firstly, to create and foster a spirit of universal reverence towards all religious teachers of the world and scientific outlook in the study of their life and teachings; secondly, to bring about religious peace and unity among the nations. The observance of a day every year in honour of all religious teachers was enjoined on the Ahmadiyya Community by its present leader, Ameerul Momeneen and Khalifatul Masih II, Hazrat Mirza Basheer-ud-Din Mahmud Ahmad, (may God help him in all his noble efforts)! And the community is thankful to God that it has been able to hold this function every year. Up to this year, the programme for this occasion has been to organise public meetings to offer a common platform for all religious communities to speak on the life and teachings of their respective prophets or great religious founders. The community is grateful for the assistance and co-operation it has received in this connection from the various communities.

Alhaj Moulana Mohd. Salim, H.A., Ahmadi Missionary, formerly of the Near and Middle East, spoke on the life and message of the Holy Prophet Mohammad (peace on him) and Ahmad, the founder of the Ahmadiyya Movement, (p.o.h) In the course of his speech, he stated, that every one now, from every corner of the globe, is crying for freedom and peace, but the

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world was not going to have these unless they embraced the teachings of the Holy Prophet. He also referred to the conditions now prevailing in India, and said that if Hindus and Muslims were united and asked for freedom from a common platform there would have been no delay at all in achieving it. Referring to the distinctive role of Hazrat Ahmad (p.o.h.) the Promised Messiah and Mehdi, the speaker said that he came to reinterpret the teachings of Islam in their true perspective in the light of revelations received by him and to establish a community which would both profess and practise Islam.

Mr. Ardesher Dinshaw, B.E., enlightened the public with the teachings of Zoroaster.

Mr. Sufi Abdul Ghafoor, B.A., spoke on the 'Holy Prophet's World Peace Formula'. In the course of his speech, he said that no League of Nations was going to be successful unless it were framed on the principles of the teachings of Islam.

Babu Suhrid Krishna Basu, Jyotirbhusan, F.T.S., and Reverend B. C. Mukherjee, M.A., also spoke on the life and teachings of Sri Krishna and Jesus Christ respectively.

The undersigned was scheduled to speak on the life of Hazrat Ahmad (p.o.h.), the founder of the Ahmadiyya Movement, but he could not do so as at the eleventh hour he was bed-ridden with high temperature.

In the course of his closing remarks, the President expressed high appreciation of the efforts of the Ahmadiyya community for having organised such a function and hoped that members of other communities would follow the lead of the Ahmadiyya community in this matter which alone could bring about real peace in the country.

At the end Mr. A.N.M. Bahaul Huq thanked the President and the audience.

D. A. K. KHADIM, B. L.
Secretary,
Dawat-i-Tabligh,
Anjuman Ahmadiyya, Calcutta.

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Peshawar

A meeting was held in the Edwardes College Hall at 6 p.m. on May the 20th under the Presidentship of Kazi Mohd Aslam Khan Advocate to celebrate "All Prophets Day." Tributes were paid to various prophets by learned lecturers. Mr. Price spoke on the teachings of Prophet Christ, R. S. Charanjit Lal Advocate on the ethics inculcated by Sri Ram Chandar Ji Maharaj, Maulana Chiragh Din on the means of establishing permanent peace in the world indicated by the Holy Prophet. Professor Sri Ram M.A. delivered an interesting sermon on the essence and true spirit of religion. Sardar Prem Singh Howra A.A. spoke on the moral lessons given by Guru Nanak Ji Maharaj. Mr. Mahmood-ul-Hassan Kaukab gave an impressive and much appreciated recitation of a poem specially prepared for the occasion. In the end the learned President made a lucid review of the various speeches addressed by the lecturers and declared meetings of this nature to be the most efficacious means of promoting harmony and goodwill amongst the followers of different religions. The hall was fully packed and proceedings concluded at 8-45 p.m.

GHULAM MOHD. SUFI, QAID
Khuddamul Ahmadiyya, Peshawar.

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